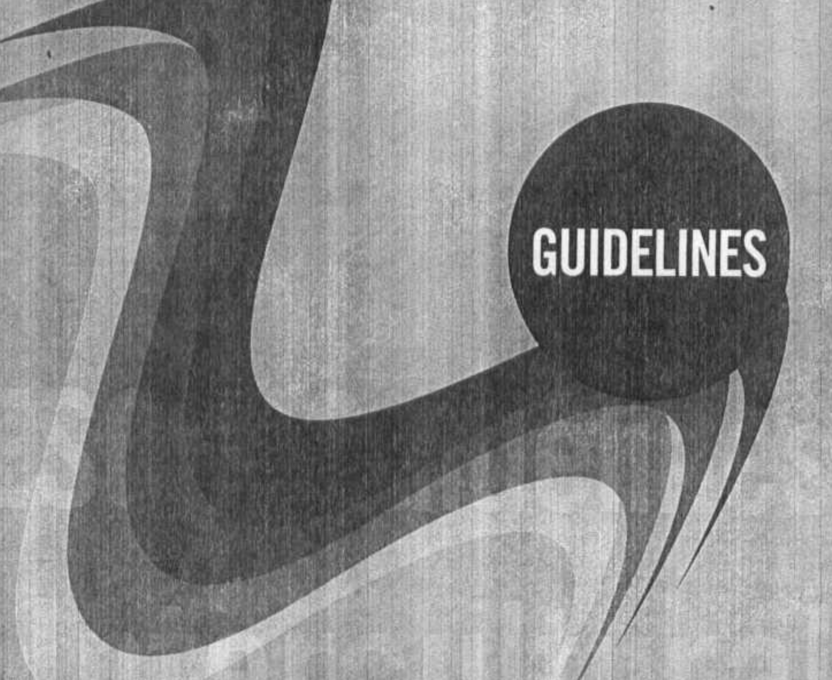




UNESCO Guidelines on Intercultural Education

Education Sector

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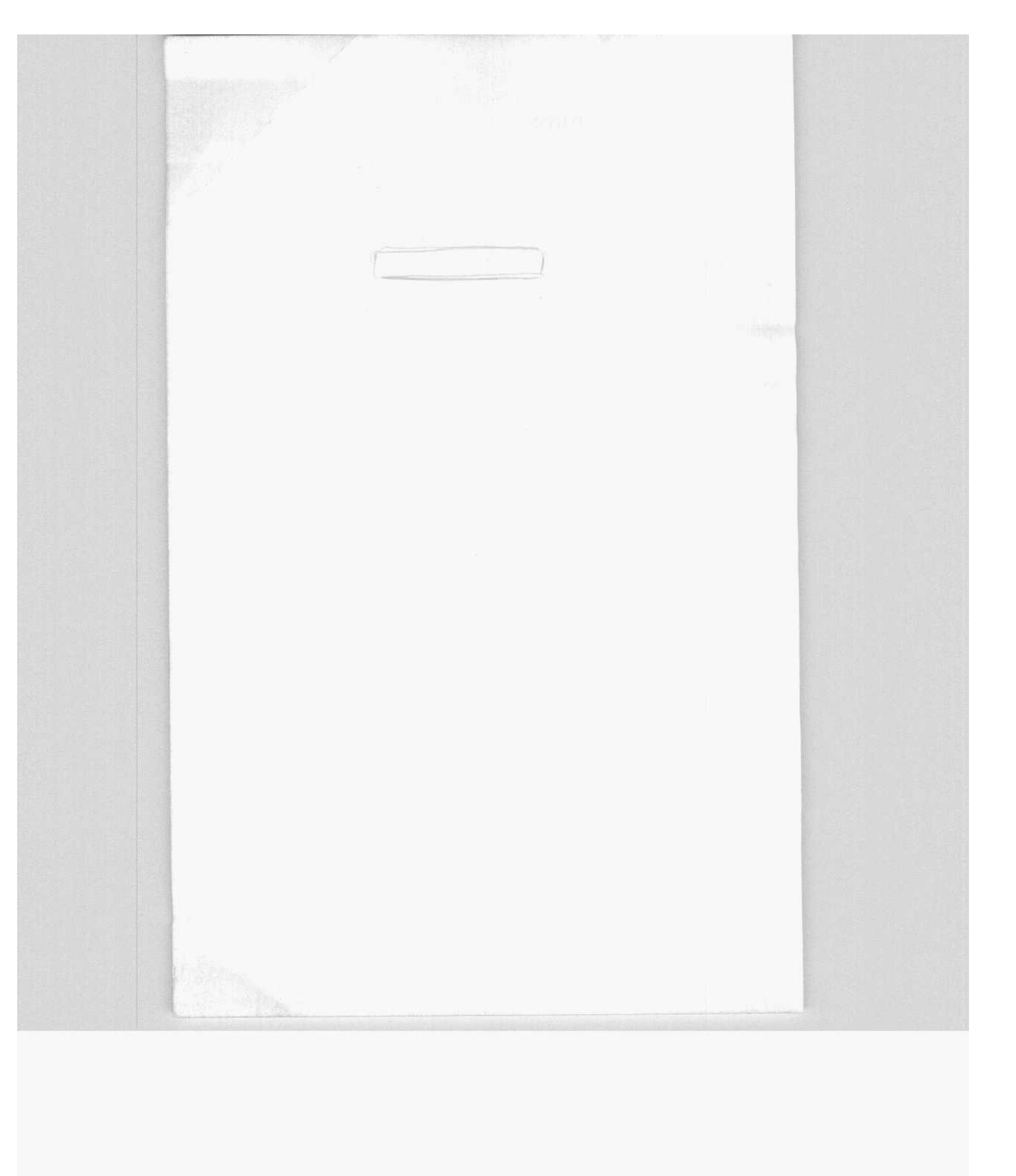
Printed at UNESCO in Paris
(ED-2006/WS/59) - CLD 29366

Acknowledgements

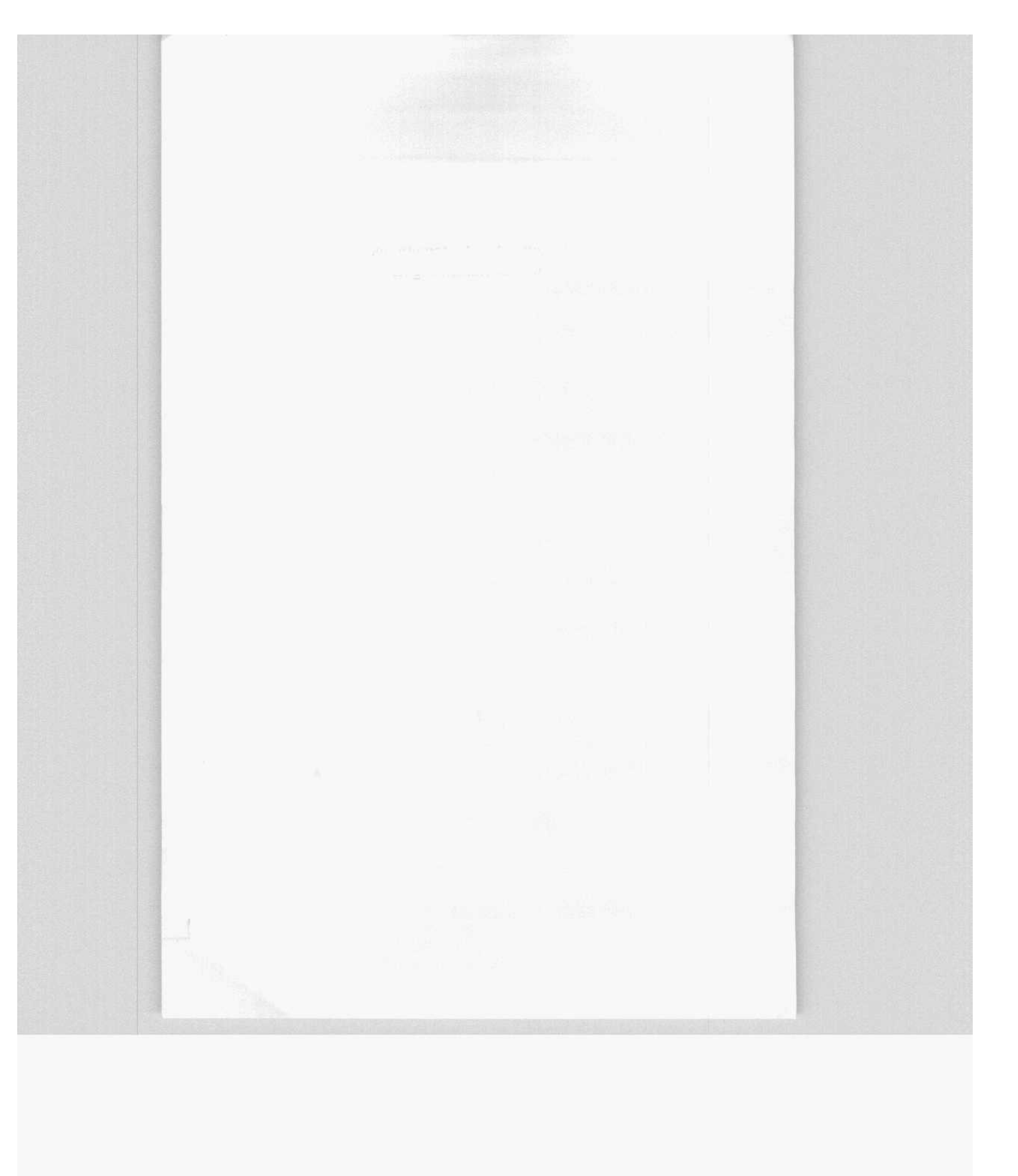
MANY PEOPLE HAVE SHAPED THIS POSITION PAPER WITH COMMENTS AND CONTRIBUTIONS; IN PARTICULAR UNESCO WOULD LIKE TO THANK:

JACOB ADE-AJAYI, GARY BOUMA, ALI OMAR EL KASHEF, LIAM GEARON, JAGDISH GUNDARA, CHRISTIANE JEITANI, DAI-GEUN KANG, JOHANNA LASONEN, LUIS ENRIQUE LOPEZ, ALEXANDRE MARC, SYLVIA SCHMELKES, CRAIN SOUDIEN.

SPECIAL THANKS ARE ALSO DUE TO DÖRTHE BUEHMANN FOR ASSISTANCE IN BACKGROUND RESEARCH, MELANIE SETO FOR ASSISTANCE IN TECHNICAL EDITING AND JADE MAITRE FOR ASSISTANCE IN COPYEDITING. COORDINATION WAS UNDER THE RESPONSIBILITY OF LINDA KING.



CONTENTS



PREFACE

The Member States of UNESCO's governing body have requested the Organization to continue to "strengthen initiatives in the development of materials for education and intercultural and interfaith understanding"*. At the same time the World Programme for Human Rights Education as a UN initiative, coordinated jointly by UNESCO and the OHCHR, lays emphasis on the need for tolerance and respect of all peoples in the world through the inclusion of human rights principles in the school and the curriculum.

These Guidelines have been prepared as a contribution to the understanding of the issues around intercultural education. They draw together the key standard-setting instruments and the results of numerous conferences, in particular, the Expert Meeting held at UNESCO Headquarters in March 2006, in order to present those concepts and issues which may be used to guide future activities and policy making in this area.

The document reflects UNESCO's unique role as international standard setter and convenor of diverse cultural and ideological perspectives. It is hoped that it will serve as a valuable practical resource for teachers and learners, curriculum developers, policy makers and community members alike, and all those who wish to promote Intercultural Education in interests of peace and understanding.

* Document 33C/5, Draft Report of the Commission II, item 3.1

INTRODUCTION

In a world experiencing rapid change, and where cultural, political, economic and social upheaval challenges traditional ways of life, education has a major role to play in promoting social cohesion and peaceful coexistence. Through programmes that encourage dialogue between students of different cultures, beliefs and religions, education can make an important and meaningful contribution to sustainable and tolerant societies.

Intercultural Education is a response to the challenge to provide quality education for all. It is framed within a Human Rights perspective as expressed in the Universal Declaration of Human Rights (1948):

Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace.[1]

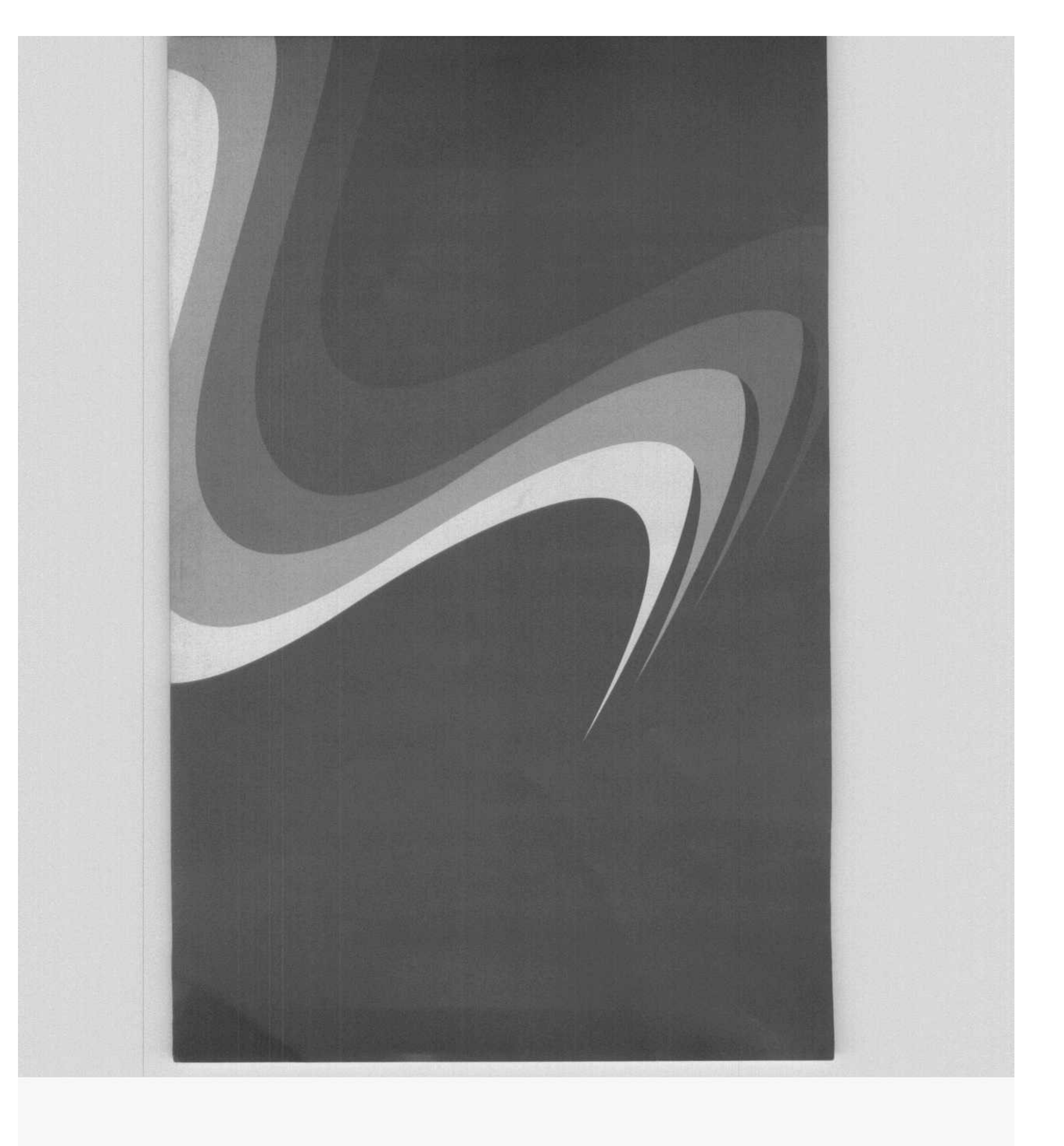
UNESCO's mission in the field of education is to guide educational policy worldwide, with the goal of ensuing universal primary education for all by the year 2015. However, the idea of universality is shifting and complex. The governability of pluralistic, democratic societies increasingly depends on the capacity of governments to provide equity in public and social life, and to educate citizens who are open to intercultural dialogue and tolerant of each other's ways of being and thinking.

UNESCO's work on education in general, and Intercultural Education in particular, is framed within a number of standard-setting instruments and documents. In the UNESCO Constitution, the founding member states declare as indispensable the "*wide diffusion of culture and the education of humanity for justice and liberty and peace*" and commit to the development of "*the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives*"[2].

Moreover, UNESCO Member States have recently called for increased attention to the linkages between culture and education. The 'Rabat Commitment,' formed as a result of the Rabat Conference on Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives (Rabat, Morocco, 14-16 June 2005), recommends the preparation of "guidelines on Intercultural

Education, building on the research, publications and practice already carried out"[3]. The present position paper is a response to this call.

This paper aims to synthesize the central issues surrounding Intercultural Education, and presents the fundamental guiding principles for an intercultural approach to education as viewed by UNESCO. It is divided into three parts. Part I outlines the key issues surrounding Intercultural Education, as well as its objectives and basic operating principles. Part II contains a short presentation of the normative framework for Intercultural Education, based on an analysis of international standard-setting instruments that make reference to education and intercultural issues, and on outcomes from International Conferences. Part III synthesizes the international position on this issue and provides a set of three basic principles that should guide educational policies with regard to Intercultural Education.



1/ EDUCATION AND MULTICULTURALISM

The major challenge when discussing the issue of education and multiculturalism is dealing with some of the inherent tensions that arise in reconciling competing world views with each other. Such tensions reflect the diversity of values which co-exist in a multicultural world. Often, they cannot be resolved in a single 'either/or' solution. However, the dynamic interchange between competing aspects is what lends richness to the debate on education and multiculturalism.

One significant tension arises from the nature of Intercultural Education itself, which accommodates both *universalism* and *cultural pluralism*. This is particularly evident in the need to emphasize the universality of human rights, whilst maintaining cultural difference which may challenge aspects of these rights. Concepts of *difference* and *diversity* can also present tensions, between the practice of offering one curriculum for all children in a country, as opposed to offering curricula which reflect different cultural and linguistic identities. In other words, between the general principle of equity and the tendency of any educational system to be culturally specific. The challenge for Intercultural Education is to establish and maintain the balance between conformity with its general guiding principles and the requirements of specific cultural contexts.

1/1 KEY ISSUES AND INTERRELATIONSHIPS

/// Culture

Culture is defined in numerous ways. As such, it has been defined as "the whole set of signs by which the members of a given society recognize...one another, while distinguishing them from people not belonging to that society.[4]" It has also been viewed as "the set of distinctive spiritual, material, intellectual and emotional features of a society or social group... (encompassing) in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.[5]" Culture is at the core of individual and social identity and is a major component in the reconciliation of group identities within a framework of social cohesion. In discussing culture, reference is made to all the factors that pattern an individual's ways of thinking, believing, feeling and acting as a member of society.

/// Culture and Education

Understandings

Education is "the instrument both of the all-round development of the human person and of that person's participation in social life.[6]" It can take place at any age, through the actions of many institutions such as family, the community or the work environment. It can also take place through interaction with the natural environment, especially when such interaction is socially and culturally determined.

From these many influences, school remains the most visible educational institution, and its role is central to the development of society. It aims at developing the potential of learners through the transmission of knowledge and the creation of competencies, attitudes and values that empower them for life in society.

Interrelationships

Concepts of culture and education are, in essence, intertwined. Culture forges educational content, operational modes and contexts because it shapes

our frames of reference, our ways of thinking and acting, our beliefs and even our feelings. All actors involved in education – teachers and learners, curriculum developers, policy makers and community members – invest their cultural perspectives and cultural aspirations into what is taught, and how it is conveyed. Yet education is also vital to the survival of culture. As a collective and historical phenomenon, culture cannot exist without continual transmission and enrichment through education, and organized education often aims to achieve this very purpose.

/// Culture and Language

Understandings

Language is one of the most universal and diverse forms of expression of human culture, and perhaps even the most essential one. It is at the heart of issues of identity, memory and transmission of knowledge.

Linguistic diversity is likewise a reflection of cultural diversity and cannot be precisely quantified or categorized. Bilingualism and multilingualism are a consequence of linguistic diversity on an individual or collective level, and refer to the use of more than one language in daily life.

Interrelationships

Language issues are central to culture. Languages result from a historical and collective experience and express culturally specific world views and value systems. Estimates[7] which suggest that half the 6,000 languages spoken in the world today are in danger of disappearing are a cause for concern, for they implicate the disappearance of the associated cultures with which they are so closely tied, as well as the knowledge systems contained within them.

Language issues are also central to concepts of education. Linguistic competencies are fundamental for the empowerment of the individual in democratic and plural societies, as they condition school achievement, promote access to other cultures and encourage openness to cultural exchange.

/// Culture and Religion

Understandings

Religious education can be described as learning about one's own religion or spiritual practices, or learning about other religions or beliefs. Interfaith education, in contrast, aims to actively shape the relations between people from different religions.

Interrelationships

Different religions, faiths and attitudes to spirituality stand as collective and historical creations which "reflect the diversity of human experience and the various ways people have of coming to terms with the promise, challenge and tragedy of human life"[8]. They are cross-cultural and internally diverse, as they interact with other cultural practices and values.

As part of what may be termed the "cultural puzzle of sameness and difference"[9], religious issues accordingly come into play in an intercultural approach to education, but remain specific as they touch upon what is perceived to be the sacred.

In the West, there has been a tendency since the Enlightenment to underplay the role of religion in public life. Despite this, there is now a growing visibility of religious or spiritual belief and practice in political thought and activity. Social and political conflict, which sometimes uses religious difference as a pretext, is increasing, and the search for religious meaning is taking on new forms, or, in some places, expressing itself in fundamentalist tendencies. Classrooms are now not only multicultural, but also often multi-faith.

It is fundamentally important that democratic societies address inter-religious issues through education. These issues now belong to the educational agenda in many countries throughout the world. Yet it is important to note the importance of an interfaith component within Intercultural Education is context specific. As an attitude to spirituality, secularism is arguably a value position on a par to religion, and is the norm in some countries, where the state has promoted the school as a space free from religious symbolism and dogma. In a secular cultural school setting, interfaith education may not carry the same weight and importance as it might in an environment where issues of faith feature heavily in school life.

/// Cultural Diversity and Cultural Heritage

Understandings

Cultural diversity has been defined as "the manifold ways in which the cultures of groups and societies find expression.[10]" It is also "a manifestation of the diversity of life on earth.[11]"

Cultural heritage was defined by the World Conference on Cultural Policies as "including the works of its artists, architects, musicians, writers and scientists and also the work of anonymous artists, expressions of people's spirituality, and the body of values which give meaning to life. It includes both tangible and intangible works through which the creativity of that people finds expression; languages, rites, beliefs, historic places and monuments, literature, works of art, archives and libraries[12]". Common cultural heritage is an indispensable resource, as it constitutes a unique source of human creativity, development and renewal.

Interrelationships

Cultural diversity forms part of a socio-economic and political context and is related to power structures that influence the ways in which components of the world's cultural heritage are perceived and socially constructed. The different cultural communities that compose a state, a nation, or any human society have unequal access to political and economic power and influence. Often conflicts between different cultural groups are associated with economic and political factors, whereby cultural difference may be an attribute although not necessarily a causal factor.

In addition, 21st century society is multicultural in essence. Yet different cultures do not have the same possibilities for survival or expression in the modern world. In the context of political conflict and constantly changing environments, they evolve and adapt, with some more open to change. This can leave others, especially minority cultures, exposed to loss and impoverishment. Their values and structures may be weakened as they enter into a more globalized world.

Given that cultural diversity and cultural heritage are so important to the survival of cultures and knowledge, Intercultural Education policy has an important role to play in ensuring their continued vitality.

/// Majority and Minority Cultures

Understandings

The term "minority culture" generally refers to the culture of "marginalized or vulnerable groups who live in the shadow of majority populations with a different and dominant cultural ideology"[13], the "majority culture". The non-dominant position of minority groups does not always derive from numerical weakness; it often has a qualitative dimension linked to the specific cultural and socio-economic characteristics of the community. Such characteristics can produce value systems and life styles that are very different from or even incompatible with those of more dominant groups in society.

The term "minority" is used to refer to "four different categories of groups: (1) autochthonous or indigenous peoples, whose line of descent can be traced to the aboriginal inhabitants of the country... (2) territorial minorities, groups with a long cultural tradition... (3) non-territorial minorities or nomads, groups with no particular attachment to a territory... (4) immigrants...[14]"

Indigenous peoples, in particular, have found themselves subject to economic, cultural, communication and educational policies which, although they may have been well intentioned, have nevertheless contributed to undermine the bases of their material existence. Even though there is no single definition of 'indigenous peoples', several distinctive characteristics are regularly used to define the term, including:

- specific social, cultural and economic living conditions of these peoples[15];
- the existence of distinct social, economic, cultural and political institutions, and customs and traditions regulating their status[16];
- identification as 'indigenous' by others[17];
- self-identification as 'indigenous'[18];
- attachment to land and to a specific territory and a special relationship with nature or the earth; and
- their cosmovision.

Interrelationships

Cultural vitality is closely linked to the social and economic status of minority communities. This is because the cultural features of different communities, such as practices, beliefs, or life styles, are 'valued' and hierarchized. And while some prevail, others are marginalized.

The cultural composition of societies is today growing even more complex through increasing migratory movements from one country to another and from rural to urban regions. Whereas indigenous peoples and other minority groups can look back on a long historical tradition in a given region, today's migratory movements tend to produce culturally fragmented, usually urban or semi-urban societies, which present specific challenges for educational policies.

Education systems need to be responsive to the specific educational needs of all minorities, including migrants and indigenous peoples. Among the issues to be considered is how to foster the cultural, social and economic vitality of such communities through effective and adequate educational programmes that are based on the cultural perspectives and orientations of the learners, while at the same time providing for the acquisition of knowledge and skills that enable them to participate fully in the larger society.

/// Multiculturalism and Interculturalism

Understandings

The term multicultural describes the culturally diverse nature of human society. It not only refers to elements of ethnic or national culture, but also includes linguistic, religious and socio-economic diversity.

Interculturality is a dynamic concept and refers to evolving relations between cultural groups. It has been defined as "the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect.[19]" Interculturality presupposes multiculturalism and results from 'intercultural' exchange and dialogue on the local, regional, national or international level.

Interrelationships

In order to strengthen democracy, education systems need to take into account the multicultural character of society, and aim at actively contributing to peaceful coexistence and positive interaction between different cultural groups. There have traditionally been two approaches: multicultural education and Intercultural Education. Multicultural education uses learning about other cultures in order to produce acceptance, or at least *tolerance*, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of *understanding* of, *respect* for and *dialogue* between the different cultural groups.

1/2

THE ROLE AND OBJECTIVES OF INTERCULTURAL EDUCATION

Intercultural education cannot be just a simple 'add on' to the regular curriculum. It needs to concern the learning environment as a whole, as well as other dimensions of educational processes, such as school life and decision making, teacher education and training, curricula, languages of instruction, teaching methods and student interactions, and learning materials. This can be done through the inclusion of multiple perspectives and voices. The development of inclusive curricula that contain learning about the languages, histories and cultures of non-dominant groups in society is one important example. The issue of language(s) of instruction and language teaching is another crucial element of effective Intercultural Education and has been described in the UNESCO Education Position Paper "Education in a Multilingual World"[20].

The distinct aims of Intercultural Education can be summarized under the headings of 'the four pillars of education' as identified by the International Commission on Education for the Twenty-First Century[21]. According to the conclusions of the Commission, education should be broadly based on the pillars of:

1. **Learning to know**, by "combining sufficiently broad general knowledge with the opportunity to work in-depth on a small number of projects"[22]. The Commission further states that "a general education brings a person into contact with other languages and areas of knowledge, and... makes communication possible[23]"; these results of a general education represent some of the fundamental skills to be transmitted through intercultural education.

2. **Learning to do**, in order to "acquire not only an occupational skill but also, more broadly, the competence to deal with many situations and to work in teams.[24]" In the national and international context, learning to do also includes the acquisition of necessary competencies that enable the individual to find a place in society.

3. **Learning to live together**, by "developing an understanding of other people and an appreciation of interdependence – carrying out joint projects and learning to manage conflicts – in a spirit of respect for the values of pluralism, mutual understanding... peace[25]" and cultural diversity. In short, the learner needs to acquire knowledge, skills and values that contribute to a spirit of solidarity and co-operation among diverse individuals and groups in society.

4. **Learning to be**, "so as to better develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility. In that respect, education must not disregard any aspect of a person's potential...[26]" such as his or her cultural potential, and it must be based on the right to difference. These values strengthen a sense of identity and personal meaning for the learner, as well as benefiting their cognitive capacity.

2/ THE INTERNATIONAL LEGAL FRAMEWORK

INTERNATIONAL STANDARD-SETTING INSTRUMENTS

/// The Universal Declaration of Human Rights

The Universal Declaration of Human Rights (1948) is one of the fundamental and key international standard-setting instruments for managing relationships between people in societies. It assigns two basic functions to education that also are essential to the concept of Intercultural Education: it stipulates that education "shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms", and that it "shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace"[27].

This second principle concurs directly with UNESCO's Member States' '[determination] to develop and ... increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding"[28].

These two basic principles have shaped generations of international standard-setting instruments on education that cite these lines or develop one or both ideas.

The wording of the original clauses is reproduced in the UNESCO Convention against Discrimination in Education (1960)[29] and the UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974)[30].

One or both principles are elaborated in many other standard-setting instruments (without necessarily using the original wording of the principle(s)): The International Convention on the Elimination of All Forms of Racial Discrimination (1965)[31], the International Covenant on Economic, Social and Cultural Rights (1966)[32], the Convention on the Rights of the Child (1989)[33] and the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981).[34]

/// Treaties, Conventions and Covenants

Treaties, Conventions and Covenants are essential parts of the international legal framework as they are binding for the contracting parties and produce legal obligations.

Many of them draw on the two basic principles of the Universal Declaration of Human Rights which state that education should be directed to the full development of the individual and to the promotion of understanding and peace. Some also establish complementary concepts that are equally relevant to Intercultural Education.

The International Covenant on Economic, Social and Cultural Rights (1966) adds a central provision concerning the social empowerment of the individual through education. It states that: "education shall enable all persons to participate effectively in a free society"[35].

The Convention on Technical and Vocational Education (1989) contains the idea that education programmes need to be adapted to the characteristics of the receiving population groups: "The Contracting States agree to provide and develop technical and vocational education programmes that take account of ... the educational, cultural and social background of the population concerned and its vocational aspirations"[36]. It also puts forth the idea that education programmes shall be directed to the "protection of the ... common heritage of mankind"[37].

The complex cultural responsibilities of education are addressed in the Convention on the Rights of the Child (1989), which states that: "the education of the child shall be directed to ... the development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own"[38].

The situation of the children of migrant workers is taken into account in the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990) which stipulates that "the teaching of their mother tongue and culture"[39] should be facilitated, as well as their "integration ... in the local school system, particularly in respect of teaching them the local language"[40].

The ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries (1991) develops several provisions that are relevant to Intercultural Education. They address:

- the adequacy of educational programmes: "education programmes and services for the peoples concerned shall be developed and implemented ... to address their special needs, and shall incorporate their histories, their knowledge and technologies, their value systems and their social, economic and cultural aspirations"[41];
- the participation of the peoples concerned in the educational processes: "education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them"[42];
- their empowerment in society: "the imparting of general knowledge and skills that will help children belonging to the peoples concerned to participate fully and on an equal footing in their own community and in the national community shall be an aim of education for these peoples"[43]; and
- the promotion of understanding between these peoples and other population groups: "educational measures shall be taken among all sections of the national community ... with the object of eliminating prejudices that they may harbour in respect of these peoples"[44].

The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) reinforces the idea already included in the UNESCO Universal Declaration on Cultural Diversity (2001) that cultural diversity must be considered as a "common heritage of humanity" and its "defense as an ethical imperative, inseparable from respect for human dignity"[45]. It also states that "cultural diversity can be protected and promoted only if human rights and fundamental freedoms...are guaranteed"[46], which is to be achieved through the encouragement and promotion of "understanding of the importance of the protection and promotion of the diversity of cultural expressions ... through educational ... programmes"[47].

/// Declarations and Recommendations

Declarations and recommendations have a non-binding character, but as they represent a shared international consensus, they appeal to Member States to take action.

The UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965)[48] underlines the role of education in order to foster peace, solidarity, understanding and co-operation on the international level and stresses the importance of:

- " ... the knowledge (among young people) of the dignity and equality of all men, without distinction as to race, colour, ethnic origins or beliefs..."[49]; and
- "exchanges, travel, tourism, meetings, the study of foreign languages, the twinning of towns and universities ... and similar activities ... among young people in all countries in order to bring them together ..."[50].

Based on the conviction that "each culture has a dignity and value"[51] and that "all cultures form part of the common heritage belonging to all mankind"[52], the UNESCO Declaration of the Principles of International Cultural Co-operation (1966) develops the aims of international cultural co-operation, for example through educational activities. Such co-operation should "... enrich cultures"[53], while respecting "the distinctive character of each"[54], "... develop peaceful relations and friendship among the peoples and bring about a better understanding of each other's way of life"[55], and "... enable everyone to have access to knowledge ... and ... contribute to the enrichment of cultural life"[56].

The UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974) stresses the importance of the "study of different cultures" and "the teaching of foreign languages"[57] for international understanding and peace, and develops a set of educational objectives. These objectives include:

- the promotion of values, such as "understanding and respect for all peoples, their cultures, civilizations, values and ways of life..." and "understanding of the necessity for international solidarity and co-operation";
- the transmission of skills, such as "abilities to communicate with others"; and
- general principles on educational policy, such as "an international dimension and a global perspective in education at all levels and in all its forms"[58].

The UNESCO Declaration on Race and Racial Prejudice (1978) addresses racial discrimination and asserts that "States... as well as all other competent authorities and the entire teaching profession, have a responsibility to see that the educational resources ... are used to combat racism"[59].

The UNESCO Recommendation on the Development of Adult Education (1976) contains several elements that are relevant to the concept of Intercultural Education. It says that:

- adult education should create "an understanding of and respect for the diversity of customs and cultures, on both the national and international planes"[60];
- any education programme should be adapted to the "social, cultural, economic and institutional factors of each country and society to which adult learners belong"[61];
- the active role of the learner as "the vehicle of a culture which enables him or her to play the role of both learner and teacher"[62] should be recognized; and
- adult education should take into account the cultural identity of migrant workers, refugees and ethnic minorities and the requirements of their adaptation in the host country.[63]

The UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992) also stresses the need for educational content which recognizes minorities, expressing that: "States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, traditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole"[64].

The UNESCO Universal Declaration on Cultural Diversity (2001) addresses the cultural rights issue and stresses the role of education in that "all persons should be entitled to quality education and training that fully respects their cultural identity"[65].

2/2

OUTCOMES FROM INTERNATIONAL CONFERENCES

The 1992 and 1994 International Conferences on Education created essential provisions on Intercultural Education.

Recommendation No. 78 adopted by the 1992 Conference concerning the Contribution of Education to Cultural Development, allots a central role to Intercultural Education with regard to cultural development. It details the general objectives of Intercultural Education and the components of its implementation in the educational context.

The final report of the 1992 International Conference on Education suggested the aims of Intercultural Education to be:

- the reduction of all forms of exclusion;
- the furthering of integration and school achievement;
- the promotion of respect for cultural diversity;
- the promotion of understanding of the cultures of others; and
- the promotion of international understanding.[66]

And its implementation in the educational context touches upon:

- curriculum;
- teaching methods;
- teaching materials;
- language teaching;
- school life and governance;
- the role and training of teachers; and
- the interaction between school and society.[67]

The Declaration of the 44th session of the International Conference on Education develops the role of Intercultural Education with regard to education for peace, human rights and democracy. It states that an education for international understanding is based on "learning about the diversity and wealth of cultural identities",[68] open-mindedness to other cultures and respect for human differences.[69]

The Integrated Framework of Action recommends that education for peace, human rights and democracy must:

- promote respect for cultural diversity and heritage;[70]
- develop the "ability to communicate, share and co-operate with others";[71]
- develop the ability to accept that any interpretation of situations and problems is rooted in cultural traditions;[72]
- develop a curriculum that "includes an international dimension" and that emphasizes "knowledge, understanding, and respect for the culture of others";[73]
- support the learning of foreign languages as "a means of gaining a deeper understanding of other cultures";[74]
- promote international exchanges for learners and educators;[75] and
- promote the conduct of joint projects between establishments of different countries.[76]

A number of global education conferences and fora have repeatedly highlighted the importance of multicultural issues in view of attaining quality education for all.

The 1990 World Declaration on Education for All adopted in Jomtien stresses that educational opportunities have to meet basic learning needs in order to strengthen cultural heritage and identities, empower individuals in society, and further their contribution to international peace and solidarity[77]. It also states that the definition of these basic learning needs depends on the specific cultural context.[78]

The 1993 Delhi Declaration emphasizes that education "is the pre-eminent means for promoting ... respect for cultural diversity".[79]

In the light of recent developments, the 1996 Amman Affirmation stresses the importance of several educational aspects relating to cultural relevance and intercultural understanding. These are:

- the inclusion of local content in the curriculum;
- the use of the mother tongue for initial instruction; and
- cross-cultural learning and the reinforcement of mutual respect.[80]

The Expanded Commentary on the Dakar Framework for Action highlights the importance of education for the promotion of understanding, tolerance and peace[81], and above all, the central role that the local component, such as

cultural aspects and community participation, should play in education with regards to school life, educational contents and methods.[82] Particular stress is placed on the role of local languages.[83]

Many more international conferences have dealt with intercultural issues. The most relevant are:

- the World Conference on Higher Education (Paris, 1998);
- the Fifth International Conference on Adult Education (Hamburg, 1997);
- the Fourth World Conference on Women (Beijing, 1995).

The World Declaration on Higher Education for the Twenty-first Century (1998) states that one of the core missions of higher education is to "help understand, interpret, preserve, enhance, promote and disseminate national and regional, international and historic cultures, in a context of cultural pluralism and diversity"[84].

Innovative educational approaches should therefore promote:

- "team work in multicultural contexts, where creativity also involves combining traditional and local knowledge and know-how with advanced science and technology"[85];
- curricula that take into account "the specific cultural ... context"[86]; and
- the "practice of multilingualism, faculty and student exchange programmes and institutional linkage" to encourage an understanding of global issues and the need for living together with different cultures and values[87].

The Hamburg Declaration on Adult Learning (1997) supports:

- educational approaches to adult learning that are based on people's heritage, culture and values, and that reflect cultural diversity[88];
- the right to learn in one's own mother tongue; and
- Intercultural Education that encourages learning between and about different cultures in support of a culture of peace.[89]

The Beijing Declaration and Platform for Action (1995) supports:

- culturally and linguistically appropriate approaches to education for indigenous women[90] and migrant women and girls[91], for example through the use of culturally appropriate forms of traditional media in education, such as story-telling, drama, poetry and song; [92] and
- educational programmes aiming at cross-cultural harmony and a culture of peace, including elements of conflict resolution, mediation, reduction of prejudice and respect for diversity.[93]

Furthermore, the Rabat Commitment (2005), which was the outcome of the Conference on Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives (Rabat, Morocco, 2005), held in the context of UNESCO's work on the "Dialogue among Civilizations", contains seven recommendations and twenty-one "specific proposals" on the integration of the principles of intercultural dialogue through Intercultural Education into educational settings. These recommendations and proposals range from primary to post-secondary education, and include formal as well as non-formal education. They also address various elements of education, such as:

- curriculum development and the development of teaching materials (with a special focus on textbooks as well as the use of Information and Communication Technologies – 'ICTs') and
- language training, life skills and competencies.

as well as, on a more policy oriented level:

- the creation of university Chairs in intercultural dialogue, and
- the production of guidelines on intercultural education.

3/ GUIDELINES ON INTERCULTURAL EDUCATION

The study of international standard-setting instruments and other documents resulting from international conferences highlights the international community's view on education relating to intercultural issues. A certain number of recurrent principles can be identified that may guide international action in the field of intercultural education.

Principle I Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

Principle II Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

Principle III Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

Principle I Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

This principle can be achieved through:

The use of curricula and teaching and learning materials that:

- build upon the diverse systems of knowledge and experiences of the learners; [94]
- incorporate their histories, knowledge and technologies, value systems and further social, economic and cultural aspirations;[95]
- introduce the learners to an understanding and an appreciation of their cultural heritage; [96]
- aim at developing respect for the learners' cultural identity, language and values; [97]
- make use of local resources.[98]

The development of teaching methods that:

- are culturally appropriate, for example through the integration of traditional pedagogies[99] and the use of traditional forms of media, such as story-telling, drama, poetry and song[100];
- are based on practical, participatory and contextualized learning techniques that include: activities resulting from collaboration with cultural institutions; study trips and visits to sites and monuments[101]; and productive activities that are linked to the community's social, cultural and economic needs.[102]

The development of culturally **appropriate methods of assessment**.[103]

The choice of a **language of instruction** which includes, where possible, the mother tongue of the learners.[104]

Appropriate teacher training that aims at:

- familiarizing teachers with the cultural heritage of their country; [105]
- familiarizing teachers with practical, participatory and contextualized teaching methods; [106]
- raising awareness of the educational and cultural needs of minority groups; [107]

- imparting the ability to adapt educational contents, methods and materials to the needs of groups whose cultures diverge from the majority group;[108]
- facilitating the application of diversity as a tool in the classroom to benefit the learner.

The promotion of **learning environments** that are respectful of cultural diversity through, for example, awareness of dietary requirements; respect for dress codes; and the designation of areas for prayer or meditation.

Interaction between the school and the community and the involvement of the learners and / or their communities in the educational processes through:

- the use of the school as a centre for social and cultural activities, both for educational purposes and for the community; [109]
- the participation of traditional artisans and performers as instructors; [110]
- the recognition of the role of learners as vehicles of culture; [111]
- decentralization for the development of contents and methods to take into account cultural and institutional differences from one region to another; [112] and
- the participation of learners, parents and other community members, teachers and administrators from different cultural backgrounds in school management, supervision and control, decision-making, planning and the implementation of education programmes, and the development of curricula and learning and teaching materials.[113]

Principle II Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

This principle can be achieved through:

The guaranteeing of equal and equitable opportunities in education via:

- the provision of equal access to all forms of education for all cultural groups of the population;

- the elimination of all forms of discrimination in the education system;
- the provision of educational qualifications to ensure equal access to secondary and postsecondary education and vocational training; [114]
- the adoption of measures that facilitate the integration in the education system of groups with special cultural needs, such as the children of migrant workers; [115]
- the provision of equal opportunities for participation in the learning process;[116]
- the provision of learning environments that are non-discriminatory, safe and peaceful;
- The implementation of special measures to address contexts where historical backlogs limit the ability of learners and teachers to participate as equals with everyone else in society.

The use of curricula and teaching and learning materials that :

- impart knowledge about the history, traditions, language and culture of existing minorities to majority groups;[117]
- impart knowledge about society as a whole to minorities;[118]
- aim at eliminating prejudices about culturally distinct population groups within a country;[119]
- involve various cultural systems through the presentation of knowledge from different cultural perspectives;[120]
- create a comprehensive grasp of reading, writing and the spoken word, enabling the citizen to gain access to information, to understand clearly the situation in which he or she is living, to express his or her needs, and to take part in activities in the social environment.[121]

Appropriate teaching methods that :

- promote the learners' active participation in the education process;[122]
- integrate formal and non-formal, traditional and modern teaching methods;
- promote an active learning environment, for example through the conduct of concrete projects, in order to demystify book-based knowledge and to give people a sense of confidence[123] and to acquire cultural skills, such as the ability to communicate or to co-operate with others.[124]

A clear definition and accurate assessment of learning outcomes, including knowledge, skills, attitudes and values.[125]

Appropriate language teaching : every learner should acquire the capacity to communicate, express himself or herself, listen and engage in dialogue in his or her mother tongue, the official or national language(s) of his or her country and in one or more foreign languages.[126]

Appropriate teacher initial education and permanent professional training that provides teachers with:

- a profound comprehension of the intercultural paradigm in education and its implication for the transformation of everyday practice in classrooms, schools and communities;
- a critical awareness of the role education ought to play in the struggle against racism and discrimination;
- a rights-based approach to education and learning;
- the competencies to design, implement and evaluate locally determined school curricula based on the needs and aspirations of learners and the communities to which they belong;
- the skills to incorporate pupils from non-dominant cultures into the learning process;[127]
- the skills to take into account the heterogeneity of the learners;[128]
- a command of methods and techniques of observation, listening and intercultural communication; of more than one working language where appropriate and of some notions of anthropological analysis;[129]
- a command of appropriate assessment procedures[130] and open-mindedness to continual assessment, evaluation and redefinition of methods.

Principle III Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

This principle can be achieved through :

The development of curricula that contribute to :

- the discovery of cultural diversity, awareness of the positive value of cultural diversity[131] and respect for cultural heritage;[132]
- critical awareness of the struggle against racism and discrimination;
- knowledge about cultural heritage through the teaching of history, geography, literature, languages, artistic and aesthetic disciplines, scientific and technological subjects;[133]
- understanding and respect for all peoples; their cultures, civilizations, values and ways of life; including domestic ethnic cultures and cultures of other nations; [134]
- awareness of the increasing global interdependence between peoples and nations;[135]
- awareness not only of rights but also of duties incumbent upon individuals, social groups and nations toward each other;[136]
- understanding of the necessity for international solidarity and co-operation;[137]
- awareness of one's own cultural values that underlie the interpretation of situations and problems[138] as well as the ability to reflect on and review information enriched by the knowledge of different cultural perspectives;[139]
- respect for differing patterns of thinking.[140]

Adequate teaching and learning methods that :

- treat the heritages, experience, and contributions of different ethnic groups with comparable dignity, integrity, and significance;[141]
- provide for learning in an egalitarian context;[142]
- correspond to the values taught;[143]
- provide for interdisciplinary projects.[144]

The acquisition of skills to communicate and co-operate beyond cultural barriers and to share and co-operate with others[145] **through:**

- direct contacts and regular exchanges between pupils, students, teachers and other educators in different countries or cultural environments;[146]
- the implementation of joint projects between establishments and institutions from different countries, with a view to solving common problems;[147]
- the setting up of international networks of pupils, students and researchers working towards the same objectives;[148]
- the acquisition of abilities for conflict resolution and mediation.[149]

The teaching and learning of foreign languages[150] and the strengthening of the cultural component in language teaching.[151]

Adequate teacher initial education and permanent professional development aiming at creating :

- awareness of the positive value of cultural diversity and of the right of the person to be different;
- a critical awareness of the role that local communities and local knowledge systems, languages and social practices play in the learning process and construction of the person in national, regional and global societies;
- knowledge of the history of civilization and anthropology so as to facilitate better understanding and the ability to convey the idea of the plural, dynamic, relative and complementary nature of cultures;[152]
- the social and political competencies and the open-mindedness conducive to the permanent promotion of active social participation in school management and in the design, implementation and evaluation of school projects and programmes;
- development of an ability to make the best use of visits to museums and other institutions for effective intercultural teaching;[153]
- open-mindedness and an ability to interest the student in learning about and understanding others;[154]
- the acquisition of techniques of observation, sympathetic listening and intercultural communication.[155]

NOTES

1) Art. 26.2, **Universal Declaration of Human Rights** (1948)
2) Preamble, **Constitution of UNESCO** (1945)
3) §13(c), **Rabat Commitment, Conclusions and Recommendations of the Rabat Conference on Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives** (2005)
4) **UNESCO (1992) :** ***International Conference on Education***, *43rd Session, The Contribution of Education to Cultural Development*, **p.5, §10**
5) **UNESCO Universal Declaration on Cultural Diversity** (2001) ; cf. also the definition given in the **Mexico City Declaration on Cultural Policies**, adopted by the ***World Conference on Cultural Policies*** (Mexico City, 1982) : Culture is "the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs."
6) UNESCO (1992) : ***International Conference on Education***, *43rd Session, The Contribution of Education to Cultural Development*, p.4, §8
7) Wurm, S. (Ed.) (2001): *Atlas of the World's Languages in Danger of Disappearing*, Paris, UNESCO Publishing, pp13-14
8) UNESCO (1995) : *Our Creative Diversity : Report of the World Commission on Culture and Development*, p.67
9) UNESCO (2006) : *Expert Meeting on Intercultural Education*, UNESCO, Paris, 20-22 March 2006
10) **UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions** (2005), Article 4.1
11) UNESCO (2003): *Sharing a World of Difference: The Earth's Linguistic, Cultural and Biological Diversity*, p11
12) **Mexico City Declaration on Cultural Policies,** adopted by the **World Conference on Cultural Policies** (Mexico City, 1982), §23
13) UNESCO (1995) : *Our Creative Diversity : Report of the World Commission on Culture and Development*, p.57
14) ibid, p.74
15) Art. 1, **ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries** (1989)
16) ibid
17) ibid
18) ibid
19) **UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions** (2005), Article 8
20) UNESCO (2003) : *Education in a Multilingual World*, UNESCO Education Position Paper. It discusses the use of mother tongue (or first language) as language of instruction for initial instruction and literacy, the importance of bilingual or multilingual education (i.e. the use of more than one language of instruction), and language teaching with a strong cultural component.
21) Delors, Jacques: "*Learning: The Treasure Within - Report to UNESCO of the International Commission on Education for the Twenty-first Century*", UNESCO, 1996

22) ibid, p.97
23) ibid, p.87
24) ibid, p.97
25) ibid
26) ibid
27) Art. 26.2, **Universal Declaration of Human Rights** (1948)
28) **Constitution of UNESCO** (1945)
29) Art. 5, §1(a)
30) Art. 3
31) Art. 7 : "State Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to ... promoting understanding, tolerance and friendship among nations and racial or ethnical groups."
32) Art. 13
33) Art. 29, §1(a) and §1(d) : "...the education of the child shall be directed to : ... the development of the child's personality, talents and mental and physical abilities to their fullest potential ; ... the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin."
34) Art. 5, §3 : The child "shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood..."
35) Art. 13, **International Covenant on Economic, Social and Cultural Rights** (1966)
36) Art. 3, **Convention on Technical and Vocational Education** (1989)
37) ibid
38) Art. 29, **Convention on the Rights of the Child** (1989)
39) Art. 45, §4, **International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families** (1990)
40) ibid, Art. 45, §2
41) Art. 27, **ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries** (1991)
42) ibid
43) ibid, Art. 29
44) ibid, Art. 31
45) Preamble, **UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions** (2005)
46) ibid, Art. 2.1
47) ibid, Art. 10(a)
48) Principle II, **UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples** (1965)
49) ibid, Principle III
50) ibid, Principle IV
51) Art. 1.1, **UNESCO Declaration of the Principles of International Cultural Co-operation** (1966)
52) ibid, Art. 1.3
53) ibid, Art. 4.1
54) ibid, Art. 6

55) ibid, Art. 4.2

56) ibid, Art. 4.4

57) Art. 17, **UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms** (1974)

58) ibid, Art. 4

59) Art. 5.2, **UNESCO Declaration on Race and Racial Prejudice** (1978)

60) §II.2(d), **UNESCO Recommendation on the Development of Adult Education** (1976)

61) ibid, § II.3(g)

62) ibid, § II.3(j)

63) §III.20. : "With regard to migrant workers, refugees, and ethnic minorities, adult education activities should in particular : (a) enable them to acquire the linguistic and general knowledge ... necessary for their temporary or permanent assimilation in the society of the host country ... ; (b) keep them in touch with culture, current developments and social changes in their country of origin" and §III.22. : "With regard to ethnic minorities, adult education activities should enable them to ... educate themselves and their children in their mother tongue, develop their own cultures and learn languages other than their mother tongues."

64) Art. 4, §4, **UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities** (1992)

65) Art. 5, **UNESCO Universal Declaration on Cultural Diversity** (2001)

66) UNESCO (1992) : *Final Report : International Conference on Education, 43rd Session*, §7

67) ibid, §7, §10-14, §28, §30

68) **Declaration of the 44th Session of the International Conference on Education** (1994), endorsed by the General Conference of UNESCO at its 28th Session (1995), §2.2

69) ibid, §2.4

70) **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §BII.8. and §BII.11

71) ibid, §BII.8

72) ibid

73) ibid, §IV.17

74) ibid, §IV.19

75) ibid, §IV.21

76) ibid

77) **World Declaration on Education for All**, adopted by the ***World Conference on Education for All*** : Meeting Basic Learning Needs (1990), Article 1, §2

78) ibid, Article 1, §1. : "The scope of basic learning needs and how they should be met varies with individual countries and cultures, and inevitably, changes with the passage of time."

79) The **Delhi Declaration**, adopted by the ***Education for All Summit*** (1993), §2.2

80) **Education for All : Achieving the Goal : The Amman Affirmation**, ***Mid-Decade Meeting of the International Consultative Forum on Education for All*** (1996) : "Given the growing recognition and reality of multicultural and diverse societies, we must respond by including local content as well as cross-cultural learning in basic education and by acknowledging the essential role of the mother tongue for initial instruction. / Given escalating violence caused

by growing ethnic tensions and other sources of conflict, we must respond by ensuring that education reinforces mutual respect, social cohesion and democratic governance. We must learn how to use education to prevent conflict..." p.2

81) The **Dakar Framework for Action : Education for All : Meeting our Collective Commitments**, adopted by the ***World Education Forum*** (2000), Expanded Commentary, §58

82) ibid, §8, §14, §44

83) ibid, §14, §44

84) Art. 1, **World Declaration on Higher Education for the Twenty-first Century** (1998)

85) ibid, Art. 9

86) ibid

87) ibid, Art. 15

88) The **Hamburg Declaration on Adult Learning**, adopted by the ***Fifth International Conference on Adult Education*** (1997), §5

89) ibid, §15

90) **Beijing Declaration and Platform for Action**, adopted by the ***Fourth World Conference on Women*** (1995), §83(n)

91) ibid, §125(b)

92) ibid, §242(d)

93) ibid, §140

94) The **Dakar Framework for Action : Education for All : Meeting our Collective Commitments**, adopted by the ***World Education Forum*** (2000), Expanded Commentary, §44(4)

95) **ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries** (1989), Article 27

96) UNESCO (1992) : *Final Report :* ***International Conference on Education****, 43rd Session*, §13

97) **The Convention on the Rights of the Child** (1989), Article 29(1)(c)

98) UNESCO (1992) : ***International Conference on Education****, 43rd Session, The Contribution of Education to Cultural Development*, §60

99) **UNESCO Universal Declaration on Cultural Diversity** (2001), Main Lines of an Action Plan for the Implementation of the UNESCO Universal Declaration on Cultural Diversity, §8 : "Incorporating, where appropriate, traditional pedagogies into the education process with a view to preserving and making full use of culturally appropriate methods of communication and transmission of knowledge."

100) **Beijing Declaration and Platform for Action**, adopted by the ***Fourth World Conference on Women*** (1995), §242

101) UNESCO (1992) : *Final Report :* ***International Conference on Education****, 43rd Session*, §13. : "Introduction to an understanding and appreciation of the cultural heritage : The educational presentation of the cultural heritage, which is based on materials such as textbooks, guides and audio-visual documents, should be accompanied by collaboration with cultural institutions, visits to cultural establishments, sites and monuments, and practical activities."

102) UNESCO (1992) : ***International Conference on Education****, 43rd Session, The Contribution of Education to Cultural Development*, §76. : "theoretical instruction (could be combined) with productive activities linked to the community's needs. Students could also be encouraged to acquire practical knowledge of agricultural, handicraft, building and other techniques and to develop personal contacts with representatives of the occupational groups concerned. » and §78. : "It is ... important to create opportunities to put the

knowledge and skills acquired in school to practical use in economic, social and cultural activities within the community itself."

103) **The Dakar Framework for Action : Education for All : Meeting our Collective Commitments**, adopted by the ***World Education Forum*** (2000), Expanded Commentary, §44

104) UNESCO (2003) : *Education in a Multilingual World*, UNESCO Education Position Paper.

105) UNESCO (1992) : *Final Report :* ***International Conference on Education****, 43rd Session*, §28 : One of the aims of pre-service and in-service training for teachers "should be to give them a broader and deeper knowledge of cultures in their wide variety, both within the country and in the world."

106) UNESCO (1992) : ***International Conference on Education****, 43rd Session, The Contribution of Education to Cultural Development*, §100 : "Intercultural education for teachers involves the development of ... familiarity with the most dynamic and interesting teaching methods."

107) ibid, §97

108) ibid, §94

109) ibid, §75

110) ibid, §98

111) **UNESCO Recommendation on the Development of Adult Education** (1976), §II.3(j)

112) UNESCO (1992) : ***International Conference on Education****, 43rd Session, The Contribution of Education to Cultural Development*, §29

113) **ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries** (1989), Article 27 : "Education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them to address their special needs..."

114) The **Hamburg Declaration on Adult Learning**, adopted by the ***Fifth International Conference on Adult Education*** (1997), §18 : "Education for indigenous peoples and nomadic peoples should be linguistically and culturally appropriate to their needs and should facilitate access to further education and training"; cf. Gay, G. (1998) : *Principles and Paradigms of Multicultural Education*, p.17, in : Häkkinen, K. (ed.) (1998) : *Multicultural Education : Reflection on Theory and Practice*, University of Jyväskylä : "Principles of multicultural education are grounded in and convey some major concepts ... These are : ... Educational equity and excellence - Comparable quality opportunities to learn and achieve high levels of academic mastery for students from different ethnic groups."

115) **International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families** (1990), Article 45, §2 : "States of employment shall pursue a policy ... aimed at facilitating the integration of children of migrant workers in the local school system, particularly in respect of teaching them the local language."

116) Batelaan, P. (1992) : *Intercultural Education for Cultural Development : The Contribution of Teacher Education*, p.3, in : UNESCO (1992) : ***International Conference on Education****, 43rd Session, The Contribution of Education to Cultural Development*

117) **Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities** (1992), Article 4, §4 : "States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, traditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole."

118) ibid

119) **ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries** (1989), Article 31 : "Educational measures shall be taken among all sections of the

national community .. with the object of eliminating prejudices that they may harbour in respect of these peoples. To this end, efforts shall be made to ensure that history textbooks and other educational materials provide a fair, accurate and informative portrayal of the societies and cultures of these peoples."

120) Batelaan, P. (1992) *op cit.* p.6, in : UNESCO (1992) : ***International Conference on Education***, *43rd Session, The Contribution of Education to Cultural Development*

121) **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §19

122) The **Hamburg Declaration on Adult Learning**, adopted by the ***Fifth International Conference on Adult Education*** (1997), §5

123) UNESCO Institute for Education (1999) : *Minorities and Adult Learning : Communication among majorities and minorities*, p.9, in : UNESCO (1999) : *Adult Learning and the Challenges of the 21st Century*, ***CONFINTEA***, Hamburg 1997

124) **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §II.8

125) **Dakar Framework for Action : Education for All : Meeting our Collective Commitments**, adopted by the ***World Education Forum*** (2000), Expanded Commentary, §44

126) UNESCO (2001) : ***International Conference on Education***, *46th Session, Conclusions and Proposals for Action*, §18

127) UNESCO (1992) : *Final Report :* ***International Conference on Education***, *43rd Session*, §28

128) ibid

129) ibid

130) ibid

131) **UNESCO Universal Declaration on Cultural Diversity** (2001), Main Lines of an Action Plan for the Implementation of the UNESCO Universal Declaration on Cultural Diversity, §7

132) **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §II.11

133) UNESCO (1992) : ***International Conference on Education***, *43rd Session, The Contribution of Education to Cultural Development*, §38

134) **UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms**, adopted by the General Conference at its 18th Session (1974), Article 4

135) ibid

136) ibid

137) ibid

138) **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §II.8

139) Batelaan, P. (1992) *op cit.* in : UNESCO (1992) : ***International Conference on Education***, *43rd Session, The Contribution of Education to Cultural Development*

140) Turkovich, M. (1998) : *Educating for a Changing World : Challenging the Curriculum*, p.27, in : Häkkinen, K. (ed.) (1998) : *Multicultural Education : Reflection on Theory and Practice*, University of Jyväskylä

141) Gay, G. (1998) : *Principles and Paradigms of Multicultural Education*, p.17, in : Häkkinen, K. (ed.) (1998) : *Multicultural Education : Reflection on Theory and Practice*, University of Jyväskylä

142) UNESCO (1996) : *Learning : The Treasure Within : Report to UNESCO of the International Commission on Education for the Twenty-first Century*, p.92

143) ibid, p.93

144) UNESCO (1992) : *Final Report :* ***International Conference on Education****, 43rd Session*, §11

145) **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §II.8 : "Education must develop the ability ... to communicate, share and co-operate with others."

146) ibid, §IV.21

147) ibid

148) ibid

149) **Beijing Declaration and Platform for Action**, adopted by the ***Fourth World Conference on Women*** (1995), §142

150) UNESCO (2003) : *Education in a Multilingual World*, UNESCO Education Position Paper; and: **Integrated Framework of Action on Education for Peace, Human Rights and Democracy**, approved by the General Conference of UNESCO at its 28th session (1995), §IV.19 : "learning foreign languages offers a means of gaining a deeper understanding of other cultures, which can serve as a basis for building better understanding between communities and between nations."

151) UNESCO (2003) : *Education in a Multilingual World*, UNESCO Education Position Paper; and: UNESCO (1995) : *Our Creative Diversity : Report of the World Commission on Culture and Development*, p.168 : "languages should not be simple linguistic exercises, but opportunities to reflect on other ways of life, other literatures, other customs."

152) UNESCO (1992) : ***International Conference on Education****, 43rd Session, The Contribution of Education to Cultural Development*, §100

153) ibid

154) ibid

155) UNESCO (1992) : *Final Report :* ***International Conference on Education****, 43rd Session*, §28